



Frequently Asked Questions on Manhaj : Part 9

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

13. What about the Saudi state?

Shaikh Salih al-Fawzaan said: “The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du’at (to other countries), printing books – at the forefront of which is the Noble Qur’an –, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari’ah (Tahkeemuhaa lish-Sharee’at il-Islaamiyyah), and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it’s aid to Islam and its adherents. **And this is thorn (shajiyyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.**

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. **But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others.”** (Al-Ajwibah al-Mufeedah p.117)

There is no country on the face of this earth whose population at large is upon Tawheed, on a collective level. In Saudi, the Salafi aqeedah is taught in the schools, colleges, institutions and universities. There are no graves or grave worship, and no

tombs or mausoleums and the affairs of innovation are not like the affairs of innovation in other countries such as Egypt or Syria or Pakistan or Afghanistan, Sudan and the likes. It is upon the aqeedah of Imaam Ahmad, Shaikh ul-Islaam Ibn Taymiyyah, Ibn al-Qayyim and Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab. It is not possible to compare any other country with Saudi from this perspective – and this is only denied by a partisan whose heart has been blackened with the evil effects of Innovation. And there is no doubt that the absence of such Shirk and Innovation, has brought great blessings to this country and great favours not bestowed upon other countries, in terms of wealth and security and sanctity.

Further, the Sharee'ah is established and the hudood are applied, and though there are deficiencies and shortcomings and the presence of non-Islamic laws, this does not negate the great goodness in this country. As for the rulers and the government, then the position towards them is a Sharee'ah position and the position of the Ulamaa of that country, the likes of Imaam Ibn Baaz, Imaam Ibn Uthaimeen (rahimahumullaah), Shaikh Salih al-Fawzaan and others, all of whom see obedience to the rulers and assisting them and advising them and enjoining the good and forbidding the evil – in the Sharee'ah manner – and maintaining the sanctity and security of the land by not creating civil disobedience and revolts and the likes. And as for the sinfulness or oppression of the Rulers, then rulers have passed who were greater in their sinfulness and disobedience – and indeed there were those who imposed sayings of kufr upon the people, and butchered multitudes of the leading scholars for the sake of sayings of kufr – and alongside that, no one raised a hand against them, and likewise there were those who fell into drinking of alcohol, and fornication, and also slaughter of the Muslims (and even some of the Companions) and other such major sins and crimes and evils.

The Shaikh and Imaam, Abdul-Lateef bin Abdur-Rahmaan bin Hasan Aal Shaikh - may Allaah have mercy upon them all - said, in powerful words that uncover the confusing doubts in this topic and that refute the one who spreads them from amongst the ignoramuses: **“... And those people - those who are under trial - do not know that with the exception of Umar bin Abdul-Azeez and whoever Allaah willed from among the Bane Umayyah - great mishaps, insolence, taking up arms [against the people] and corruption occurred from most of those in charge [wullaat] of the people of Islaam from the time of Yazeed bin Mu'aawiyah [till the present]. But along with that, the manner and behaviour of the notable scholars and mighty leaders with the rulers is well-known and renowned - they do not raise a hand against giving obedience in that which Allaah and His Messenger have commanded from among the legislated actions and obligatory duties of Islaam.**

And I will give you an example - that of al-Hajjaaj bin Yoosuf ath-Thaqafei, and his affair is well known in the ummah - that of oppression, repression, excessiveness in spilling the blood [of the Muslims], desecration of the Sanctities of Allaah, the killing of whomever he killed amongst the notables of the ummah such as Sa'eed bin Jubair, the besieging of Ibn az-Zubair even though he had sought refuge in the

Haram, and making lawful the sacred and sanctified, the killing of Ibn az-Zubair - even though Ibn az-Zubair had given obedience to him and the people of Makkah, Medinah, Yemen, and most of Iraaq had given the pledge of allegiance to him [Ibn az-Zubair] and al-Hajjaaj was only a deputy of Marwaan, and then of his son Abdul-Malik and none of the khulafaa' (successors) had given Marwaan a pledge and none of the influential people, those with power had given the pledge of allegiance to him. And along with all of this none of the People of Knowledge hesitated in obeying him and complying with him in that in which obedience is permissible from amongst the pillars of Islaam and its obligations.

And Ibn 'Umar and whoever met al-Hajjaaj were from amongst the Companions of Allaah's Messenger (sallallaahu 'alaihi wasallam), and they never contested with him and nor did they prevent obedience to him in that by which Islaam is established and by which Eemaan is perfected. And it is likewise for those who were also in the era of al-Hajjaaj from among the taab'ieen such as Ibn al-Musayyib, al-Hasan al-Basree, Ibn Seereen, Ibraaheem at-Taimee and those like them from among the leaders of the ummah.

And the affair continued like this between the leading scholars of the ummah - they would enjoin obedience to Allaah and His Messenger and making jihaad in His path along with every leader [imaam] whether righteous or sinful, as is well known in the books of the fundamental principles and beliefs of the religion.

And similarly, Banu al-'Abbaas, they conquered the lands of the Muslims forcefully, with the sword - and not one of the People of Knowledge and Religion aided them in that - and they killed hordes of people and many of the creation from among the Banu Umayyah, their leaders and their deputies. And they killed Ibn Hubairah, the ameer of Iraaq and they also killed Marwaan, the khaleefah - and it was reported that the murderers killed around eighty people from the Banu Umayyah in a single day - and then they placed their blankets above the corpses, sat upon them and then called for food and drink.

So along with all of that the conduct of the leading scholars - such as al-'Awzaa'ee, Maalik, al-Layth ibn Sa'd, 'Ataa bin Abee Rabaah - with those kings is not hidden from the one who has a share in knowledge and realisation. And then next generation of the People of Knowledge such as Ahmad bin Hanbal, Muhammad bin Ismaa'eel, Muhammad bin Idrees, Ahmad bin Nooh, Ishaq bin Raahawaih and their brothers ... their occurred in their time what occurred from the kings of the great innovations and the denial of the Sifaat and they were called to [affirm] these things and were put to trial by them] and whoever was killed, was killed such as Ahmad bin Nasr. But along with all of this it is not known

that a single one of them raised his hand against obedience [to those kings] and that he saw fit to attack them..." Ad-Durar as-Sunniyyah fil Ajwibat un-Najdiyyah (7/177-178).

And all of this indicates that the state and condition of Saudi, with its scholars and rulers and whatever it contains of goodness, is not worse than the many situations and circumstances found in the Muslim lands, in the history of the Ummah – times and situations which saw excessive killing, confiscation of wealth, the violation of the sanctities of Allaah, the absence of adherence to the Book and the Sunnah, the spread and imposition of beliefs and statements of kufr and what is similar to these affairs.

But alongside all that it is important to note that there are no rulers today who are like 'Umar Ibn al-Khattaab, and nor Umar Ibn Abdul-Azeez, and nor like many of the great leaders of the past. For the rulers of today are worlds apart from those of the past. However, the position with all of them regardless, of how pious, or how tyrannical and sinful, is a Sharee'ah position, which has been outlined above, and this is manifestly clear in the books of aqeedah.

As for the Kharijite Renegades, and the Qutubiyyah, Surooriyyah, Turaathiyyah, the Azzaamites and their likes, they hate all of this (clarification) since it goes against their agenda. And it is for this reason you see them striving their hardest to break away the youth from the books of the Salaf of the past, those in which the creed of Ahl us-Sunnah is contained, and in which rebellion against the sinful, tyrannical oppressive rulers is forbidden, by consensus, after established textual evidence. So they say, "the books of the Salaf are dry, they only contain texts and rulings" and "those books were written for a time other than ours", and "those books contain many complexities which put off the students of knowledge" and other such affairs which have been stated by Mohammad Suroor and Abdur-Rahmaan Abdul-Khaaliq. And what they mean by this is that we should read the contemporary books, such as those of Sayyid Qutb, Mawdudi, and those which raise high the banner and conceptual slogans of Dhul-Khuwaisarah at-Tamimi, "social justice" and "al-haakimiyyah" and which call for khurooj (rebellion) or which lay the intellectual and doctrinal foundations for it – and all of these affairs lead to destruction, not rectification.